

The Hartford Seminary Foundation

Bulletin



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The Word Became Flesh and Dwelt Among Us

JOHN 1:14

Looking for God in endless realms of light
And in the darkness of the secret night,
I flung a tested strand of reason out
Seeking to put an end to gnawing doubt;
It caught and held; I struggled swiftly up—
To find bare table and an empty cup;
God was not there, nor any soul beside,
Only the deathly chill of barren pride.

Chastened I turned to the neglected earth
To share men's sorrow and to join their mirth,
And straightway was aware of One who walks
With men and in our human business talks.
Then, all at once, my seeking came to end:
God had found me because I found a friend,
Through that clear lens all truth and glory flame;
Through that low door th' Eternal Father came.

TERTIUS VANDYKE, DEAN EMERITUS
THE HARTFORD THEOLOGICAL SEMINARY

The Share of Christians in the Problems of the Near East and in Their Solution:

The Carew Lectures 1953-54, IV

ALFORD CARLETON

EXECUTIVE SECRETARY, A.B.C.F.M.

When we speak of the Christian world or of Christian culture or of the Christian nations, we very seldom think of the Near East or parts of Asia as having much to do with that topic. And yet, the Christian communities of the Near, Middle and Far East are now, as they have been, an important segment of the Christian world. In the general religious divisions, in any case, Christians are 15 percent of the Near East.

It should also be remembered that the Christians are by tradition, culture and circumstance city dwellers, many of the best established merchant families and professional families being Christians, so that the influence and power of the Christian group is out of proportion to its share in the total population. In other words, the Christian community runs as a very constant thread through the history of the area during all of this last 2000 years.

If we are interested, as a Christian community, in knowing the situation of our co-religionists on the other side of the world, the past will not down. We cannot understand the present without quite a number of glimpses back, and I mention only a few of these.

To begin with this is the native soil of Christianity. Christianity can never forget the land of its birth and its culture and its circumstances. In spite of all the commercialization of Christmas and of all the other customs which have been grafted upon that day, the hearts of all Christians go back with a special warmth to the babe of Bethlehem and later the lad of Nazareth and to his life in Galilee and in Judea. There is always that native flavor of the East about the narratives, parables and incidents of the Bible to make Christianity particularly at home in that part of the world.

We should also remember that in its early days Christianity spread to the east even faster than it spread to the west. There is the Nestorian tablet found near the city of Peking which testifies to the presence of a community of Christians in the early middle ages almost on the coast of the China sea. A large section of the Christians of India are descendants

of Christians there in the days of the church of the east. We forget sometimes that the first established church or the first national church, was that of Armenia. The greatest missionary successes, in a statistical sense, that the church has ever had anywhere upon earth were those among the Slavs as initiated by St. Cyril and St. Methodius.

In various ways the past keeps turning up in unexpected places to remind us of the greatness, the variety, and the permanence of the Christian heritage. For example, one can get in a car at Aleppo and drive 120 miles down the road that follows the south bank of the Euphrates. The land is nearly all desolate now, uninhabited for many centuries. At a certain point down there, turn off straight southeast by the compass and drive, 50 miles an hour, if you want to, over the trackless desert and suddenly you come over a rise and there are the ruins of a great city before you. That is Resafa, and there right out in the middle of the desert, completely uninhabited except by jackals and wolves, are the ruins of a magnificent city. Great churches and other buildings are evidences that the Christian church long ago planted itself so firmly there that 1400 years of desolation and abandonment cannot erase it.

Just a few miles out of Aleppo you can visit the ruins of the church of St. Simeon Stylites, the pillar saint. It is amazing the power that man once had; power enough to order a change of heart of the great government of Byzantium—they would change their decrees at his wish. There is a baptistry near his pillar to baptise those who were converted by his preaching. So far as I know, though I am not a specialist in architecture, it is the only baptistry in the world which is arranged on the assembly-line principle. Opposite the actual pool for the baptisms, according to the Orthodox rites, there is one door coming in from the outside down into the pool and there is another door leading out to the outside again so that they could come through in a continuous line and be baptised as fast as the priest could raise the cup in the Holy water.

Sometimes, however, it is the living past that one sees. I was in Athens a year and a half ago and had an appointment with the secretary to the Metropolitan of Athens, who is the supreme power of the Orthodox Church of Greece. His secretary was most apologetic that his Holiness was detained; there was a meeting of the Holy Synod. Did we mind waiting? We offered to come again later. "No," he said. He had sent word in and his Holiness really wanted to see us if we would just wait a little longer. And then an explanation of the delay. The Holy Synod of Greece was meeting and was electing a Bishop to fill a vacancy in one of the provinces of Greece. After awhile we heard the sound of

voices, and the ringing of a bell and judged that that phase of the proceedings had come to an end. Then the secretary said, "Now there will be a little longer delay during the short service in the chapel. Would you like to come down and see it?" So with the secretary as a guide we went down and stood in the back of the little private chapel of the Metropolitan of Athens and watched a scene which looked just like something from the early icons in the church history books. Here was the Metropolitan surrounded by a group of bishops arguing violently with a man who is protesting with all the power in his voice that he is unworthy to be bishop; he does not want to be bishop; they cannot make him bishop! The fact is, he probably has been praying for that all his life but yet he must protest. Finally the Archbishop seizes him gently by his beard and says, "I beg it of you; without you who will be bishop?" Finally in humility the man throws himself on his knees and gives in to the supreme authority of the Metropolitan and agrees that he will be bishop; thereupon they all beat him on the back, sign the record book and go into the mass of celebration because they have a new bishop. Somehow that seemed to me a vision of the living past. I was looking back 1500-1800 years to see things the way they must have been in the early church.

It is in the Near East that the Christian Church first met many of the tests which we are still meeting. It was there that it first met persecution. It was there that it first met worldly success, in the recognition by Constantine of the right of the Christian church to exist. Later under Theodosius came the establishment of the church as the church of the empire. It was in the Near East that the church first met nationalism. Behind the heresies of the Nestorians, the Jacobites, the Copts, the Armenians and all the rest there was nearly always a division of language, culture and race whereby the people of a particular group preferred to be called heretics and go their own way than to submit to the authority of a foreign power in the church.

It was in the Near East, also, that the Christian church first met the greatest rival in all its history—Islam. Some would say that Islam was essentially a Christian heresy. The fact is that in the seventh century a man, who was hungry for what Christianity might have offered him in his eager search for spiritual life, established a religion of his own because he did not meet vital Christianity face to face. When the Moslem armies moved up across the Persian and Byzantine worlds they were generally met with acclaim and friendship by the Christians. The Christian communities continued to furnish the corps of government servants for a long time after the Moslem conquest. John of Damascus is known to those in

a theological seminary as one of the Fathers of the Eastern Church, but he is known in the secular history of the east as the Lord Treasurer of the Caliph. So the two communities lived in relative peace and good will for a long time. It was not until the time of Umar II in the year 717, which is approximately a hundred years after the Hijra, that there was the first encouragement to all Moslems to do their best to proselytise Christians. There was no limit to free discussion between Christians and Moslems, at least on a philosophical and theological level, until the time of al-Mitewakkil in the middle of the ninth century, two and one-half centuries after the days of Mohammed. In other words, there was a long period of friendly rivalry during which the Christian church lost on the whole in the contest. The numbers and prestige of Christians were very much reduced.

It was there in the East, also, that the Christian church met the question of outside aid of a military nature in the form of the Crusades. The Crusades were a great failure, not only that they did not succeed in their final end, but that during the time of their operation they alienated the Christians whom they had come to help, and solidified the opposition between Christian and Moslem in such a way that never again have Christian and Moslem met on as equal ground as they did before the Crusades. One of the best historians of the period has said that the Crusades are the great calamity in the history of the Christian church.

A very interesting side line of exploration comes out of the period: just at that time, there was the vague possibility that the Tatars and Mongols coming from the east might have accepted Christianity and there might have been a Christian east, though I fear it would still have been an outward form of Christianity much as it became among the Slavs. So there would have been a Christian east and a Christian west between which Islam might very well have been crushed. In any case, that period left the Near East desolated, depopulated, in a state of anarchy, upset and torn and weak, so that for many centuries the church was to fight a slow struggle for survival. As a result, the church has come through that long period extremely conservative in outlook.

We sometimes talk in this country about the older and the younger churches, meaning the churches of America, and the churches of the Mission fields which were founded in the last century and a half. But we are not the older churches at all. The older churches are back there in the east and we are perhaps the adolescent churches; or the middle-aged churches if you prefer. The really older churches are extremely conservative with an extreme unwillingness to make any change whatever. In all

their pomp and ceremony the services of the eastern churches are beautiful things to see for their ritual and color. I remember one time having a visit in my office from a man with the wonderful title of "Catholicos of Babylon." He wore not less, I am sure, than twenty-five or thirty yards of red satin. Such pomp, ceremony and splendor are the trappings and trimmings of a great ritual. In Aleppo, I had at one time, an Armenian barber. There had been a new bishop appointed to Aleppo; a very young man in the place of a rather elderly man. Just to make conversation, I asked the barber what he thought of the new bishop. "No, he won't do. He is too gentle, and I tell you my people expect such a man to be bishop that when they look into his face they tremble."

There is the result of a long and conservative inheritance from the past. It is true that one can sometimes be discouraged and think of the Mass as an attempt to recreate the living truth of the Gospel in very much the same way that one might think of a group of historians dressing themselves up in medieval armor and sitting down to read the Tales of King Arthur as a means of recreating the age of chivalry. It has its shortcomings but if we know the facts we will understand.

Another difficulty came into the life of Christians in the east with the very efforts of western missions to help them out. If the Crusades failed as a military mission, so in many ways the eastern church has found loss as well as gain in the spiritual missions which have come to their help. The Catholics came first. I remember talking with the delegate of the Franciscan custodian of the Holy Land some time ago, and discussing the matter of school policy with him. He could look down at me and say with a perfectly good conscience, "You will learn. We have 516 years of experience in this matter." They do have a long history and they keep records!

The very term "missionary" in that part of the world has come to be very closely associated with the Fathers of the Jesuit and Franciscan orders or with corresponding sisterhoods. I remember two or three years ago traveling with a party down into the Holy Land during Easter vacation. One member of the party was a young woman of the Presbyterian mission whose passport bore the entry "missionary" as her profession. As the passport official on the border between Syria and Jordan was checking over the papers, he took a look at her passport and photograph and looked up at me and said, "How did you get such a handsome young woman out of the convent for this kind of a trip?" The Catholic tradition has worked far and deep into the religious life of that part of the world and in many ways farther and deeper than the Protestant or Evangelical tradition has worked.

Then there came the Protestant movement 120 or 130 years ago and that, too, is a story that many of you would read with great interest. The early Protestant missionaries went out with the firm hope of benefiting any who might listen, of whatever faith or creed. Their instructions were to go to the Moslem, to the Jew, to the Christian, to any who would hear, and in whatever way the spirit might lead them, to help those people to reform and uplift their faith. As things worked out, most of their believers came from the Orthodox church. It developed into a struggle between the Orthodox hierarchy and those of their members who were influenced by evangelical preaching. At last it was decided to form the Protestant church as a separate religious and ecclesiastical community. Having done that, of course, there was a permanent division between them and the Orthodox and no hope any more of reforming the Orthodox church from within.

Through all this period of missionary activity, both Catholic and Protestant, there has inevitably been a certain mixture of religious, cultural and political motives but it not fair to say that the missionary ever went out for a political purpose. The political purposes sometimes found a way of following him, after he got there and needed protection, or as world events came along. For example, when France wanted some means of influence in the Ottoman empire she picked up the protection of the Catholics, not because the Catholics turned to France but because France found in them a ready pretext for interference in the affairs of the Sublime Porte. It was the same way with the Russians and the Orthodox churches. Very much the same thing has happened to us in recent years. For 100 years or more the post office address in Beirut, Cairo and other cities has been "the American Mission," meaning the Protestant Mission Center in that particular town. Within the last year, however, we have stopped using American Mission and now use a post box number instead, because everything addressed to the American Mission now goes to the Embassy for the American Military or the American Economic Mission. Not that it was our purpose to bring in those interests, but they have come in and built upon what the early missionary did until they have in some cases overshadowed the spiritual emphasis of his work. That process is not yet finished.

I spoke of the Catholic missionary as coming and the Protestant missionary as following somewhat behind him. There are many other sects and movements still moving into that part of the world. In Aleppo, there are about 350,000 people, of whom perhaps one-fifth, or 70,000, are Christians. Yet when those Christians go to worship on a Sunday morn-

ing, they divide into twenty-four different sects. Some of them are divided by rite as Catholic, Orthodox or Protestant. Some of them are divided by language; some by the particular creed to which they adhere. There is a flourishing little group of Seventh-Day Adventists, for example, and another one of Mormons. Nearly all the sects that we have here have found their way to that side of the world. Moreover, some groups go over there to open Christian work as though they were marching into the heart of the untouched wilderness, forgetting that there are any others before them. They respect no comity arrangements, and acknowledge no particular fellowship with anyone else.

Fortunately, there are some signs of much better relations. These are coming in two different ways. With the exception of these extreme sects, there are two things which have brought the Christians of the east much closer together than they were before. The greater one of them is the World Council of Churches and the fact that the Orthodox churches have become members. The World Council and its related organizations have spent a great deal of effort and are expected to spend a great deal more to assure the Orthodox churches, and the other churches of the Orient, that they are members of a world-wide brotherhood and fellowship and that comity shall be respected as between them. The second thing which has brought these churches together has been the pressure of practical problems and of common concerns. Things have happened in that part of the world which you do not often see elsewhere. I have seen a document signed by the heads of 14 churches in Cairo including the top signatures of every branch of the Catholic church on the same page with the Orthodox and the Evangelical churches, petitioning the government of Egypt that certain matters should be set right in the attitude to Christians in that land. Last year, I served as joint chairman of a refugee volunteer agency committee, the other chairman being a Catholic priest. There are hopeful signs of collaboration. There is the Orthodox youth movement in Syria and Lebanon. There is the Zoé movement in Greece. There are other movements here and there, attempting to bridge this gap between the different branches of the Christian church, which, given the proper kind of encouragement, should end, at least in part, the scandal of the division of Christianity in the land of its birth.

If I were to name the current difficulties of the Christians of that part of the world, I think I would say that there are three fundamental problems. The first problem of all is that of finding and training an educated and competent clergy proportionate to the membership of the churches. In some cases, the standards of education and morality of the lower clergy

are simply shocking. I am not going to spend my time or waste your time by telling you stories of that sort but the standards are very low: so low that the members of the church itself are ashamed at the conduct of some of their clergy. I cannot resist telling you, however, of a visit I had once with a Catholic bishop who had been the head of a Catholic school in Aleppo before he was raised to the episcopacy. As colleagues in the educational world we had known each other fairly well. So when I called on him to congratulate him on his new title and office, I felt fairly free to talk with him and joke with him a bit. I said, "Your Beatitude, there is one point on which I shall always envy you. You have a school staffed by monks. That means that they have no wives and children that ever get sick. They have no problems of housing. You don't have any question of salary, and if a man complains about his salary, all you have to say is, 'get down on your knees and ask penance.' I think the simplicity of running a school with monks would be perfectly wonderful." He looked up at me and said, "What you say is very true except one point. You don't know monks!"

There is no question whatever that the standing of the clergy in the community as a whole has fallen very sharply from what it was 50 or 100 or 200 years ago. Perhaps in one sense that is good. It may mean that the community has risen in its standard of living and education and the priesthood has not come up to the same degree. Or it can mean that the priesthood has deteriorated. Certainly the position of a pastor or a priest is not what it was in his community 100 years ago. I suppose that is true in this country as well, but in the Near East the problem of recruiting, training and maintaining a high standard of clergy is one of the first and essential problems.

It is interesting, on the side, to note that the same problem applies to Islam. There is an anti-clerical movement among the Moslems as well. There is a tendency, when they are at ease, to laugh at their priests and make them the butt of many of their jokes. That is not necessarily because they are secular in their outlook, but because they want something better in their clergy. Some time ago, Charles Malik, Lebanese Ambassador to the United States, in discussing the future of the missionary program in the Near East, stated: "Modern missionaries must be of the highest intellectual qualities, and trained in both science and philosophy better than ever before. They must be as disciplined, as alert as can be. They must show a profound life of faith, devotion and dedication. They must know suffering and the life of Christian obedience. They must identify themselves with the ancient churches found in the land. The

missionary movement must understand and associate itself with all Christians. There must be understanding, not criticism; love and thankfulness, not rivalry. As a member of the Orthodox church, I assure you we are proud of our liturgy and our saints, and we are not likely to change in that. The western missionary is not there to obliterate, nor supplant, but to diffuse the spirituality of Orthodoxy with the living word of God. I see coming from somewhere an institute with the purpose of understanding and of developing the highest intellectual liberalism along with the deepest spiritual culture, whether for Orthodox or Catholic or Protestant." Then he asks the question, "Can western Protestantism conceive, create and sustain such an idea? We need an intellectual and spiritual source for us all." You see he is seeking the solution of this problem of leadership among the Christians of the east.

There is a second great problem: that the Christians of the East follow a wise and moderate course in the matter of nationalism. There are three possible choices that the eastern churches or the Christians of the east, including the younger Protestants, may make. They may return to the ancient category of a "millet." That is, an autonomous religious community tight within its walls, neither trying to bring others in from outside nor willing to let any of their own leave the community. But a minority is always set apart as in potential revolt against the nation, by defining nationality in terms of their own religious group and that only. On that basis, the Armenian would always be an Armenian, the Greek, a Greek, and the Bulgarian, a Bulgarian, according to his sect.

There is the second possibility that they may take up nationalism in the current form of the national state, along with those of other religious groups shouting in favor of their own particular state to the exclusion of all foreigners. That means, of course, a break in the ecumenicity of the church; that the church becomes a national church in each community where it is found. There is one of my friends of the Evangelical church who reminds me every time we meet that we ought to hurry up and make over all the titles of the property of the colleges, schools and hospitals from the name of the Mission to the name of the churches. And I try to answer him politely, saying that when the time comes we shall do so. But I do not like that look in his eye when he mentions property!

There is a third form of nationalism which I do not think is likely to occur but which should be taken into account: that the Christians continue to think of themselves as satellites of outside powers. The old idea was that the Orthodox belong somehow to Russia and the Catholics belong to France and Italy, and the Protestants belong to Britain and

America. But that is wrong because it makes of Christians a potential "fifth column" in the country where they are found. There is a certain rightness in the meaning of a Church Universal. There they are faced with the delicate choice of how they are to interpret nationalism when nationalism is the slogan of the world today. Perhaps we ask them to have a wisdom which we ourselves do not have!

Their third problem is the problem of us all: The problem of keeping the spirit above the letter of the Gospel; the problem of having a living faith which will bear witness to itself by contagion rather than an institutionalized or fossilized form of religion.

Looking at the Christian church of the Near East, we see that it has three particular things to contribute to the solution of the problems of the area. The obvious one is that it has the Gospel as the words of life. The Christian can see mankind in perspective. He has the words, the message, and the belief: all those Christian principles which we know are at the heart of life. No matter how much they may have been covered over by formalism and how much they may have been buried by opposition, they are still there, and we must encourage them. In the second place, the Christians of the East have long experience and a high degree of organization. Come what may, they have an accepted place in the order of society in that part of the world. They have an influence out of proportion to their numbers. They are an important factor, humanly speaking, in the problems of that part of the world. The third contribution is that they have the world-wide connections of the Christian church to give them perspective. That helps them to have a more cosmopolitan outlook upon the problems of their particular area. They have begun to harmonize religion and science, as the other faiths around them have not done. They have thought further ahead in the fields of philosophy than any of the other groups around them at the present time.

We see, therefore, that the Christian church has a long and honorable history in the Near East, and when I say Christian church, I mean Orthodox, Catholic and Protestant. In that area, the church is finding some of its most difficult problems; and it is there, likewise, that it shall prove its faithfulness in the ministry of reconciliation between man and man, and man and God.

On the Decrees of God and the Free Will of Man

ASAHEL NETTLETON

[The versified Calvinism herewith printed comes from a small notebook of Asabel Nettleton (1783-1844) which contains sermon outlines from November 22, 1808 to June 25, 1809, interspersed with "notes on theology." The flyleaf bears this inscription in another hand: "Dr. Tyler, with the regards of his pupil J. B. Thornton, Junior, East Windsor Hill, 1849." Asabel Nettleton, a noted Connecticut evangelist, was one of the founders of the Theological Institute of Connecticut, the precursor of the Hartford Theological Seminary. Income from his Village Hymns and from real estate enabled him to leave the large sum of \$21,625 to the Seminary. The Professorship of Old Testament bears his name.]

That God should decree
And yet man be free
Is what you deny to be true:
The first you refuse;
The latter you choose—
Then let us this statement peruse.

I grant you "free will
To go or stand still
As best suits your present occasion";
You can't hence conclude
Your inf'rence is good
That there is no Predestination.

That God does fore-know
If you stand still, or go
Is a matter you'll readily own:
The point that we part in—
You think it uncertain—
If the thing come to pass that's fore-known.

If facts which are past
Are immutably fast
And first in God's knowledge immense,
It is equally true
He has the same view
Of the fixed future events.

All things you will own
By him are foreknown
Consistent with freedom of will
Foreknown or decreed
The same must succeed
Yet no inconsistency still.

For still we're as free
As creatures can be;
Nor can we of shackles complain.
Then why can't it be
That God may decree
While we in full freedom remain?

A will without motive
Would be a thing sportive,
The same as to move without motion;
No motive no will,
To go, or stand still—
Such words are but words without notion.

A will independent
Is power too transcendent
For mortals to have or conceive;
It cannot be given
By the great power of heaven
Till God his own nature can give.

We must be agreed
That all things proceed
As causes produce their effects,
And by the same laws
There must be a cause
Why I will, what my conscience rejects.

Whate'er may be said
 Of mover and moved,
Each motion must sure have its mover;
Each movement of mind—
 To whatever inclined—
Depends on some mover or other.

Each thought in my heart,
 Each purpose I start
Had a cause which produced the existence;
And the first moving cause
 To the chain must give laws,
And nothing is left for resistance.

Disorder 'tis true
 Appears to our view
In the group of a vast complication;
But the all-seeing-eye
 With one glance can descry
The order throughout all creation.

By mortals unseen
 Is the order I mean
Through causes and all their effects
Where a cause does exist
 The effect can't be missed
No power that is, disconnects.

Pursuant to plan
 Was the being of man
With all his vast train of volition;
The plan was the same
 Which comprised his blame
And fix't his blameworthy condition.

If thus I express
 Man's blameworthiness
As fix't by God in his plan:
An inference you'll draw
 (Not heeding the flaw)
That then there's no blameworthy man.

Pray where rests the blame
 (You still will exclaim),
Since God his decrees must fulfill,
If the throne we assault
 "Why doth he find fault
For who hath resisted his will?"

Why mortal—O why!
 Against God thus reply;
Shall creatures instruct their Creator?
Shall vain and weak man
 Be judge of God's plan
Be infinite wisdom's dictator?

Leave God to concert
 And act thy own part
His precepts and not his decrees
Point out the right way
 For us to obey
And be blest in our God if we please.

Can we *will* what we *please*?
 Then we clear his decrees
And know, when we sin 'tis our own
Did God not decree
 Could such a thing be
No odds in our sin could be known.

But we'll drop the decree
 And say, sin was to be:—
What was to be, *must* come to pass;
Then draw your conclusion
 (The same old delusion)
That free-will is only a farce.

Or to save free volition
 Deny the position
Deny that what is, was to be:
As well as dispute
 Or attempt to refute
The doctrine of God's fix't decree.

To deny God's decree
Or deny the will free
Absurdities follow on either;
Let God then ordain,
Let free-will remain,
Let heaven and man be together.

God has his design
In volition of mine
To answer some purpose most wise,
Involved in my plan
To obtain if I can
Some real or ideal prize.

It was God's decree
That we should be free
To decree for ourselves what we please
If we chose what is best
We shall surely be blest
By our own and by heaven's decrees.

But such as oppose
God's counsels, are those
Who decree against God, and his throne;
Then leave such to tell
By decrees how they fell
While they fell by decrees of their own.

As Judas decreed
So Jesus must bleed
While God the same thing ordain'd:
The redemption of man
Was the end in *God's* plan;
In *Judas's*, criminal gain.—

Your decree was to write
And God's thus to fight
As a bar in the way of your own;
I decree to explain
And thus to maintain
That both are concentre'd in one.

We decree for some end
 If it is to befriend
The cause of true virtue alone:
So God hath decreed
 And we are accepted;
Our ends and decrees meet his own.

God can't be defeated
 His plan is completed
In all future time He is there;
His works are all done
 As soon as begun,
For time in the whole has no share.

Then let us adore
 His wisdom and power
Display'd in decrees all abroad:
And let us decree,
 Since the will is thus free,
To be workers together with God.

Pentecost and Mission

EUGEN ROSENSTOCK-HUESSY

PROFESSOR OF PHILOSOPHY, DARTMOUTH COLLEGE

I.

When Adolf Harnack died, he asked that his tombstone be inscribed with the words of the ancient hymn, *Veni Creator Spiritus*. At Pentecost the faithful sing, "The Spirit of the Lord has filled all the lands of the earth." Yet Protestants, Roman Catholics and Greek Orthodox remain apart, while the Israelites are uncertain of the coming of the Messiah. The Spirit of the Lord does not seem to unite them. How, then, do we reconcile past success and present failure of the Spirit?

At Pentecost we may rejoice because the Name above all names is worshipped by innumerable tribes and nations, and because His Gospel has been translated into many tongues. At Pentecost, however, we also must soberly admit that, insufficiently inspired, we have not the complete faith of those who can sing their triumphant songs alone. Others must help us. On Pentecost our own faith needs strengthening. Today, in this western hemisphere of timid minds, how can we in our pusillanimity experience the growing unanimity of the Spirit, a unanimity manifested once more in ever-widening circles?

Without the experience of further Pentecosts, the memory of the first Pentecost is mere despair. All life is so miraculously constructed that the next miracle is always needed to keep alive and effective the whole chain of miracles which has led to our own days. Just as a soul is never saved by previous virtue, but must remain alive to the end or lose all, so the celebration of Pentecost each year becomes a meaningless ritual unless the Pentecostal miracle is reinstituted in our midst.

The world, indeed, is not devoid of such miracles as these. I should like to speak of a new and miraculous unity revealed in Pentecost. To become aware of it means to become aware of an epochal change in the interpretation of Pentecost. We may perhaps recognize that Pentecost is not only a separate holiday, but that the Pentecostal element is present in any divine service where the faithful are gathered in His name. Thus Easter, Christmas and Pentecost are not mere days in the Church calendar, but fountainheads of trinitarian worship in the gathering of the faithful. In our quest of fundamentals, let us outline the relation of liturgy and mission.

II. MASS AND MISSION

The elements of divine service, and the transformations within our souls, may be understood best by using the stem of the Latin verb *mittere* (to send) which is found in the word *mission*; it matters little whether we call the embodiment of the body of Christ "mass." The Church has grown by "mission," and has been kept alive by the "immission" of the Spirit. She keeps her identity by "omitting" and "pretermittin'" all impurities. She is constituted by those who "admit" their shortcomings in comparison to our Lord. We now know that "*missa* (mass) *est*" was said when the "table had been set," and the catechumens who had not yet experienced regeneration were asked to leave.¹ *Ite, missa est* ("the table is set," "dinner is served" for those who are full-fledged members), the phrase which the Roman Church now uses at the end of the service, really drew attention to the fact that the "sending out," the "setting up," the "sending in," and the "sending away" were all of the essence of the *missa*. We should revindicate this four-fold *missa* in the Protestant service: then we would understand more forceably how our own liturgy, of necessity, involves four directions of sending, of *mittere*.

The Spirit is manifold, while Reason is only a one-way street. The term *mittere* strives against the confusion between the mere mind, which is the atrophied enslavement of the Spirit by our little selves, and the "message," the missionary power of the Spirit over us. Our mind, indeed, is not "sent," is not "on the way" of truth or life. The mind sits in judgment and argument, in rationalization and apologetics. But the Spirit ranges far and wide, gathering together and uniting scattered groups, while armchair philosophers, mere spectators of this stream of social formations, rub their eyes in astonishment.

Communion may be realized, first of all, if every man *ad-mit* that he has been separated, by his work and his worldly responsibilities, from the intimate union of the whole Body. The importance of "ad-mission" is obscured today by the weakened meaning of the term "sin." The sin of which every service of worship should free us, in the light of Pentecost, is not the weakness of moral perfection or of imperfection. It is rather the spiritual obtuseness which, incidentally, is preponderant in perfect, righteous, and responsible people. It is of no interest in the Kingdom of Heaven that a thief or a drunkard admits that he is a thief or a drunkard; this is of more interest to the police. Much more than this is needed to convene the Body of Christ. The responsible surgeon must come to admit that surgery, while a responsible business, can be overdone. He

¹ A. Mancini. *Atti della Accademia dei Lincei. Rendiconto Morali*, 1950, pp. 157-161.

has to admit that he must be more than a surgeon, that he should, in fact, operate as little as possible. Victors must pray to be more than victors in every field of human endeavor. Thus the successes of responsible people are sins which have to be admitted before we can ever become of one Spirit.

As long as all the successful people insist upon having their own minds, the first miracle without which no divine service can proceed is lacking. We have to *dis-miss* our proudest equipment, our mentality, our very best will itself. Without this miraculous *dis-missal* of our own will, no *mass* is possible. To repeat, this is quite generally obscured today because "sin" to most minds is merely the weaker part of the will, some vice. But the only sin which excludes God's presence from the Church is that which is our own most perfect, most professional, or most personal will, our virtue. *Dis-miss* your strongest will, or the message goes unheard!

The second act, the *im-mission* of the Spirit into "two or three," is obscured in many minds by the vision of a consecrated building of stone with countless churchgoers flocking to it. But "two or three" have as much difficulty, if not more, in becoming of one Spirit than do a multitude. The central element in the miracle of receiving a new mind, on the wings of the Spirit, seems as little understood as the analogous miracle of sex. In this latter miracle we recognize a new relation to our sex organs when we realize that while they are placed within our bodies, they are not of our bodies. Entering through the channel of sex, the life of the whole race pulses through the loved one. Thus we cease to be mere individuals and come to embody the whole species in ourselves. Similarly, the new mind which I receive is still "mind." But it has ceased to be interpreted by myself as "my mind." Man does not have a mind for himself. Selves as such could neither think nor speak. The mind is placed within us so that each of us may contribute to the spiritual concert. This "immission," then, is the second element. Formerly individuals, we are now specimens and spokesmen of the entire species.

The third aspect of the Pentecostal message leads to *o-missions*. *Omission* and *pretermision* serve to exclude the blinding and deafening energies of the world. Some piece of the world, a fashion, a noise, a prejudice must be excommunicated before communion is possible. The secularist illusion that the whole world may attend the service as it is, is as ill-conceived as the limitation of "sin" to our vices. The world is full of irresistible temptations, though these may differ for each individual. Some form of asceticism is essential to divine service, though every one must "omit" something different in accordance with his particular temptation.

These three approaches, then, *admission*, *immission*, and *omission* characterize any group that is able to receive the Spirit. And for the average churchgoer, this static, legalistic approach seems a sufficient formative principle of the Body of Christ. He can point to the asceticism of Lent as organized *omission*, to the confession of sins as legalized *admission*, and to baptism as formalized *immission*, as expressions of the three elements in any lawful service. Alas, the law never justifies anyone! Pentecost stresses the fruits of the spirit: *mission*.

Most Church-goers return home after the service and sit down to dinner. Our services in most cases remain in the realm of law. However, whenever two or three have met, despite the multitudes, something is bound to happen. We may even say that unless some *mission* ensues, the two or three have not gathered in His name. In that case, His name has been invoked in vain, though even with reverence. There can be no doubt in my mind that our greatest sin is the fruitless though reverent invocation of God. *Mission* alone justifies *admission*, *immission* and *pretermission*. It transforms law into grace. May we then discover the element of Pentecost, of *mission*, that is at hand and may be prayed for even in the ordinary service of a typical suburban church at any time of the Church year? Where may the *readmission* of the miracle of Pentecost take place when we, and as long as we, believe that we are already of one spirit merely because we are Church-goers?

Through *mission* alone we are *re-admitted* into the process of remoulding the face of the earth. Without this experience, we shall never acquire the potency and the virility to celebrate any service of worship in its fulness. The Spirit must be so sent out from us *that He will return* upon us with great force, a force that will make us talk differently henceforth. Unless the Spirit within us returns upon us from the brother gained by our *mission*, the life of the Spirit is not complete. Light is reflected—or it is not light. The Spirit must return upon us!

III. POLYGLOT

A static and compartmentalized thinking has associated *mission* with the heathen abroad, and *liturgy* with the home front. Consequently, liturgy has become law, while missions become medicine or education or social welfare.

After two world catastrophes, there are not many prospective heathen. But the tremendous field of nominal Christianity within our own churches comes to view. Pentecostal experience or power is now dependent on the Christianization of "Christians," Roman Catholic or Protestant. Dur-

ing World War II, the Pope admitted Protestants and Jews to the Vatican without requesting or expecting their "conversion." By this he demonstrated that he must be a Christian, and not merely a Roman Catholic. This was a miracle, a truly Pentecostal miracle, suggestive of the first Pentecost. For at the first Pentecost no heathen were converted, no foreign missions instituted. We must, therefore, now admit that the original Pentecost was not a phenomenon of conversion but of polyglot manifestation. The multiformity of the true Spirit became manifest. *Septiformis*, sevenfold, speaks the Holy Ghost. The age of nuclear physics must become aware of this miracle. In physics, everybody must use the same formulae. This is not true in the septiform realm of the Spirit. The one Spirit may move the members of any denomination, and of various denominations as members of a whole, and even believers and unbelievers as members of the universe, to a polyglot expression of that one Spirit, an expression that imposes no uniform nomenclature or vocabulary on old and young, on men and women, on learned and unlearned.

Let us begin with an example of misplaced Biblical criticism which, for a whole century, impressed mathematical minds that could not understand the polyglot ways of the Spirit. In the Apocalypse the third person of the Trinity is described as seven spirits around the throne of the Father and of the Lamb. The fulness of the Spirit may be conveyed in no other way to him who would experience it than as a light refracted into seven colors, a spirit uttered in the seven forms of our inspiration. The superficial superiority complex of the modern mind has forced the critics to sneer at this vision. This demonstrates how the "intellectuals" have lost access to Pentecost. Mind went blind, and the liberals actually foresaw the day when we would all say the same things, think the same thoughts, use the same correct scientific formulae all over the globe. As long as this "monism" of scientific jargon is considered the goal of our race, Pentecost is unnecessary. I believe that this train of thought is the reason why the meaning of Pentecost is so often limited to the command at the end of Matthew's Gospel: "Go ye into all the world. . . ." Actually, this command and Pentecost have little to do with each other. *Mission* in the sense of Pentecost demands from the missionary himself a change of his own mind, a price. In foreign missions, this price is paid in the form of poverty, physical suffering, hardships of danger and isolation. But in Jerusalem on the first Pentecost, the price paid was of a different nature.

This same price was paid in a Pentecostal experience—A.D. 1951-52. For a decade the old Swiss city of Basel saw a controversy raging within

her walls between the Protestant theological genius, Karl Barth, and the Father Confessor of Roman Catholic students, Hans Urs von Balthasar. Conversions of leading patricians to Rome did not decrease the friction.

The student of theology knows that in this period Barth published his many volumes on dogma which re-established the unity between Calvin and the Fathers of the ancient Church. Von Balthasar felt the reciprocal need of reconnecting his own faith with Barth's insights. This seemed virtually impossible since Barth had called Rome's attitude "anti-Christian." The scholastic desire to prove as much as possible in theology without reference to Christ, to give the world and human nature some kind of good standing with God apart from the coming of perfect man and perfect God, was Barth's central enemy. Barth would say, "They give Christ some place in the world, yes! But they think that the world already makes sense before Him and without Him." Von Balthasar was a member of the Society of Jesus, an order in which members advance rather slowly. The highest rank was still before him. He did not know whether he could remain free to pursue the conversation across the Basel Campus if he remained a Jesuit, but this conversation had become the command of his existence. The greatest mission of his whole career seemed to lie in his turning about and facing this Calvinist who so wonderfully joined minds with the Fathers of the first four centuries. We must remember that the mission on which we are sent at Pentecost demands a price. We cannot become of one Spirit without giving up our mentality. Von Balthasar left his order; he ceased to be a Jesuit; he forsook the protection and strength of the phalanx of Rome's bodyguard. Unarmed, disarmed at the demand of the septiform Spirit, he omitted or "pretermitted" his worldly individuality of a fighting monk, and wrote his 419 pages on the theology of Karl Barth.² In this book, the Roman Catholic priest (while he has left his order, he still remains a secular priest of the Roman Church) does not try to refute the Protestant Barth. Rather, he shows that any good Roman Catholic can, nay should, accept Barth's position. Balthasar goes to great pains in showing that Catholics do not give too much emphasis to the *analogia entis*, to the natural goodness of the creature. Roman Catholics do not say that Christ is just an addition to the world. Von Balthasar asks if there is no common expression in which both Barth and Roman Catholics might glory. In materially accepting Barth's powerful reinstatement of Christ as the center, von Balthasar proposes the common formula: *the whole world in Christ*.

The reader will understand that I am not concerned with the formula

² H. U. von Balthasar. *Karl Barth*. Olten, Hegner, 1951.

itself at the moment, but rather with the way in which it came about, the Pentecostal way of disarmament. Christians do not re-arm; they dis-arm. Pretermission of worldly impediments of garb and appearance is followed by the power to listen to the truth of the alleged foe, and a new word is spoken that binds both, Protestant and Roman Catholic. This is *mission*. The table is set for the common meal. *Ite, missa est*.

IV. SPIRIT BREAKS MENTALITIES

Tired of controversialists who merely refute one another, we see here a new style of theology. In any true fellowship, as in marriage, the relationship of different points of view is not handled controversially. But how then is it handled? It is strange that while everybody knows how, textbooks on logic are silent on this profound method. The logic of an argument between husband and wife consists in the husband defending the wife's interest, and the wife, that of the husband. I am infinitely more fruitful, more resourceful, more reasonable in upholding my wife's case than my own. True partnership puts my mind at the service of my partner, and his mind at my service. *Our minds work much better for our partners than for ourselves*. The Spirit was not given to man for himself. Self-reliance is an abuse of the greatest gift of the Spirit, of our reason.

This, it hardly needs saying, is the Christian use of "mind." It is the Pentecostal element of turning our private tongues into gifts of the seven-fold Spirit which re-enters us now as true Reason, because the mind is free from self-enslavement. By an "excess of the mind," we may place our mind at the disposal of the Holy One. A and B exchange swords, and A may now defend B's position; B may uphold A's view. Both thereby learn to encompass the other member's "form of spirit." Discussion gives way to correspondence.

Something like this took place some years ago during the first World War between an Israelite and a Christian. The Christian had aroused a living faith in the living God in his hitherto agnostic friend of Jewish descent. The Christian therefore expected that this newly kindled flame of faith would lead his correspondent straight into the Christian Church. However, his friend became instead the greatest religious genius of modern Judaism. After an intense and belligerent correspondence, the outcome was described by the newly inspired Israelite to a third person. "Why my correspondent suddenly recognized that our positions were not inimical

but mutually complementary, I cannot tell.”³ This, I think, is the best description of the Pentecostal miracle in any modern tongue. God’s ways are not our ways. While our ways are defined and calculated, God’s are incalculable and undefined.

This new freedom will be the law of liberty, of mission inside the Christianized world. Future mission may not predict what form the kindled faith will take.⁴ Only thus can it remain potent as mission. Modern man has developed the awful faculty of partitioning his ideas of the divine, of the miraculous, and of the sacramental into some ecclesiastical remoteness. Indeed, the skin of our rituals must not be worn without the flesh of our experiences. And the foremost experience remains that man is a miracle to his fellow man, and should remain such. It is a miracle whenever controversialists turn into correspondents, for then it seems that they have chosen to be “more than conquerors.”

This may shed new light on our approach to foreign missions. The African chieftian cannot be asked to be converted unless he is recognized as a responsible person, a loving soul who has used his mind in the right spirit for other people long before the Holy Spirit is invoked upon him. It may be that his secret panther society has to be converted into a public one. Still, he does not constitute a semantic blank inside. He must not be required to shed his panther skin unless his missionary sheds his skin, in some manner, also.⁵

The separation of the Church at home and missions abroad has gone too far. In our own midst, many men entertain all the superstitions of the heathen. We say of the latter, “They cannot count up to three.” This we consider the lowest mentality of stone-age savages. However, any controversialist is of the same primitive mentality. Anybody in our midst who boasts that he is a liberal or a conservative obviously cannot count up to three. Surely no Christian can make such statements which restrict the life of his mind. Nobody can be anything but a liberal-conservative or a progressive-reactionary. All the secular slogans of partisanship will simply have to disappear in the great readmission of Pentecost, for this is a lesson in the true meaning of Reason. He only has transformed the tool of his brain into the transmission of spirit who

³ Franz Rosenzweig. *Briefe*, Berlin, Schocken, 1935. About to appear in English this year, and also accessible in the *Journal of Religion*, 1945, in an article by Professor Emmet.

⁴ This task is more fully developed in my book, *The Christian Future, or the Modern Mind Outrun*, New York, Scribners, 1946.

⁵ This position is eloquently explored in the weekly, *L’Afrique et le Monde*, published by African negroes in Brussels. This very inexpensive publication should be widely read by American theologians.

represents inside himself his greatest opponent's mind as well. He is the male who represents the female, the capitalist who represents labor, the banker who represents the priest. It is for this transmission that the tool of the brain was planted in his body.

The analogy with the organs of sex is obvious. Nobody is anything but obsessed by sex who treats sex as his own property. Sex is in our body but not of our body, since it waits to be taken over by the sacred union in which it is meant to transmit life. Yet, most rational people are so unreasonable as to destroy themselves by associating sex solely with their individual bodies. But the Holy Spirit claims our reason despite our selfish rationalizations.

Where two or three are gathered in His name, the difference and the distance between the New England village and the mission in Central Africa disappears. Mission and Sunday service require miracles of the same order. Mission is an indispensable element of your and my specific acts of worship.

This is the great re-admission required lest the divine service remain under mere law, devoid of grace. In Pentecost the tongues which have grown apart are readmitted into the soil of one Spirit. The circumscribed mentalities of our theologians show perhaps most sharply the contour lines of such tongues.

*Burst forth, O Spirit unforetold
Infringe our minds' marmorean mould.*

Four Wells,
Norwich, Vermont

The Archives of the Hartford Seminary Foundation

MISS E. DEW. ROOT
ARCHIVIST

The Archives of the Hartford Seminary Foundation had its beginning back in the early days of the Theological Institute of Connecticut when it was in East Windsor Hill. Bennet Tyler, its first President, had written a life of Asahel Nettleton (1783-1844), the great Connecticut evangelist and hymn writer, and one of the founders of the Theological Institute of Connecticut, and presumably had gathered all the sermons and letters of Asahel Nettleton to help him in this biography.

Through the years a much wider collection of manuscript materials has gradually been amassed. As a result, among the "infinite riches in a little room" one finds original documents of considerable value for the ecclesiastical and secular history of New England and Connecticut. Of value in the study of the New England theology are the papers of Joseph Bellamy (1719-1790) given to the Hartford Theological Seminary in 1892 by Mrs. Elizabeth Bellamy Loomis, his great-granddaughter. Dr. Tyler, in his inaugural address said: "The Seminary stands for the doctrines which have been held in New England by Edwards, and Bellamy and Dwight. . ." In this collection are his sermons and letters from 1737-1788. Many of these letters pertain to his call to the Presbyterian Church in New York from 1753-1788.

Of particular interest is the collection, almost complete, of the sermons preached by Jonathan Edwards, Jr., (1745-1801) covering his entire career. The Rev. Benjamin A. Dean (through whom the sermons came from Eugene Edwards, grandson of Jonathan, Jr., in 1898) says of him: "And if this latter set (of patriotic discourses) were laid with the whole series of sermons running through 33 years, whoever looks them over with historic, or theologic, or political and patriotic interest in them will be equipped for intelligent work; needing in addition only the two vols. of his published works. . ." Among the other papers in this collection are two drafts of the "Remarks on the improvements made in Theology by his father, President Edwards" (Senior), showing its development before attaining final form in his works. The Edwards papers were the basis of a doctoral thesis submitted by Wesley C. Ewert, now pastor of the First Congregational Church, Minneapolis, Minnesota.

The Asahel Nettleton (1783-1844) collection consists of sermons and letters from 1809-1857, deeds, a diary from August 5, 1818—June 16, 1823, and a list of Theological Questions copied from Jonathan Edwards, Jr.'s, Theological Questions.

Perhaps the largest single special collection is that of Augustus C. Thompson (1812-1901), eminent early graduate of the Theological Institute of Connecticut, who during his long career devoted much skill, energy and substance in building our institution and its library. His voluminous diaries, letters and other papers constitute a living commentary not only upon the theological currents of the nineteenth century but upon its political, social and cultural life. An inveterate traveler, Thompson has provided many volumes of personal observations upon the United States and Europe, of interest to political and social historians. He was a Lecturer on Missions, a Trustee and a minister in Roxbury, Massachusetts. He donated 7000 books to the library and 317 manuscript volumes, and was instrumental in procuring funds for many of the fellowships and prizes. In this collection are sermons by Amos Adams (1726); Samuel Buell (1753); John Cotton (1737); Gideon Hawley (1753); Asahel Hooker; Joseph Lyman (1781); Abel Newell (1759-1790); letters from James Hawley; Samuel Hopkins; Thomas Jefferson; Timothy Dwight; Timothy Edwards; Jonathan Edwards and many others; autograph letters 1752-1827; pastoral reminiscences in sermons 1845-1898.

The next largest individual collection, that of Prof. Duncan Black Macdonald (1892-1943), Professor of Semitic languages and Head of the Islamic Department, contains letters from 366 correspondents comprising orientalist and former students. There are letters from George Sarton (1920-1939); Reynold A. Nicholson (1908-1939); letters concerning publication of the Syriac concordance and his research into the Arabian Nights; letters from his family in Scotland, 1904-1937; and letters written home to his father in Scotland in 1893, at the age of 30, upon coming to Hartford, and giving a vivid description of Life in America as seen by a Scotsman 50 years ago. There are all manuscripts of his published books, as well as those of his book reviews.

There are other collections of manuscript material of other professors, including notes taken when they were students at the Hartford Theological Seminary. Among this collection is that of Dean Edward Warren Capen. At his death Mrs. Capen turned over to the Archives all his manuscript material, and much valuable and interesting material was discovered. There was an interesting diary of his father, Samuel Billings Capen, May 12, 1863-August 15, 1865 in which the funeral of President Lincoln was

described in detail. There are the letters, diaries and notes of his trip abroad visiting mission stations, from 1907-1909, as well as all manuscript material, class notes, lectures, etc., and everything beginning with student days at the Hartford Theological Seminary and through all his years as Dean of the Kennedy School of Missions. Other professors have deposited their notes and manuscript material—William Douglas Mackenzie, E. C. Lane, Edwin Knox Mitchell, Waldo Selden Pratt's manuscripts (a list of his published writings was printed in the *Bulletin*, No. 15, June, 1953), and many others.

The Archives contains all the official records of the Foundation (in manuscript form for the older records). There are account books, diaries and note-books, letters from Jonathan Cogswell, Erastus Ellsworth, Joseph Harvey, A. C. and William Thompson, Bennet Tyler, Chester Hartranft, Newton Case. Deeds and financial records, wills, treasurer's reports, and many other interesting items are to be found in the collection.

The Case Memorial Library will welcome the gift of other materials of this sort that may have a bearing upon the history of the Foundation or of the churches of New England. At the same time it would like to invite scholars interested to avail themselves of this small but important collection of unpublished materials.

The Animals' Feast

MARGARET L. ARNOTT
ATHENS, GREECE

Readers of *The Hartford Seminary Foundation Bulletin* know that in widely scattered parts of Christendom special breads are baked at Christmas for human consumption. However, in some of the rural areas of Greece special breads called *Christopsoma* are baked for the animals. The village of Drymos¹ in central Macedonia is one of the localities in Greece where this ancient custom has persisted. In the fall of 1954 I discovered the existence of such *pittes* (a general name given to all round breads, cakes, or pies). A search of Greek folk literature revealed only general references, but no specific information about these holiday breads. Since a rich background of tradition and folk custom lies behind the *Christopsoma*, I report the details as I found them at Drymos, together with such other supporting data as I have been able to gather.

Drymos is a muddy village of about 200 families, reached by taking the road from Thessaloniki to Langada for twelve kilometers, there branching onto a side road for another eight kilometers.

In this village all families owning domestic animals bake one of these breads for each of their animals and for their fowl because they believe that the animals too should share in the joy of Christ's birth.

The story connected with the custom is this: Jesus Christ was born in a stable in Bethlehem in the presence of domestic animals that rejoiced over his birth as did the shepherds and the Wise Men. In order to commemorate this on Christmas Day, the people of Drymos feel that not only they should feast and rejoice on Christmas but that their animals should also participate in the joy of the celebration. Therefore, on Christmas morning the eldest daughter of the family feeds this special bread to each animal by hand and to the poultry, that they may share in the holiday feast.²

Christ's Bread is always baked on Christmas Eve, *never* before. It is made of whole wheat flour and water, from the same recipe which is used for the daily bread of the family. The bread is baked in a primitive oven (one of which is owned by each family, or by two or three families together), heated with bundles of dried shrubs or firewood and then swept

¹ George Megas, *Zetemata Hellenikos Laographias*, vol. 3 (1951), pp. 35-36, notes only the existence of a special bread at Drymos.

² Georgia Tarsouli, "Christmas in Greece," *Midwest Folklore*, vol. 4 (1953), p. 234.

out before the bread is placed in it. After the bread has been kneaded, formed and is ready for baking, the top of it is decorated with designs of dough representing farm implements and farm animals.

I shall describe one of these breads, sent to the Folk Museum of Basel, as it is typical of all. The bread is round, the usual shape for Christmas breads. A large hooked cross covers its surface. In the triangular spaces thus left are to be found designs with letters. Reading counter-clockwise, in the first section is to be seen the letter *Alpha*, with the appropriate design, standing for *aratron*, the Greek word for plough.

The following letter is a *Delta* for *drepani*, scythe, with symbols representing the cutting and stacking of wheat. In the upper corner of the section appears the letter *Beta*, for *bodia*, oxen. In the next section is the letter "K" with a mark like the figure "8." Kappa stands for *Kalikantaros*, evil spirit or ghost. During the season between December 24th and January 6th these spirits are believed to be abroad on the earth making mischief and plaguing both man and animal. Many precautions are taken to drive them away or to ward them off.³ This *Kappa* is for the protection of the animals. The figure "8" is carved out of the bread before it is fed to the animals and is kept until the 2nd of February, the holy day *Hypapante* (Candlemas) which is the day devoted to the grapevines. On this day, February 2nd, the figure "8" and a red Easter egg, from the previous year, which has been resting before the family icon, are taken to the vineyards and buried under one of the grapevines to exorcise all evil spirits or ghosts from the vineyards.

No one could explain the significance of the appearance of the 8-shape mark on this bread or why it is buried in the vineyards to protect them from ghosts or evil spirits. Probably this is a remnant of worship of the pagan god, Hermes, whose symbol (the caduceus) is a twined branch forming an 8 open at the top.⁴ Hermes, on the first day of his birth, promised fruitfulness in the vineyards in exchange for the silence of a peasant who observed his theft of Apollo's cows.⁵ One of the gifts bestowed upon Hermes in the settlement of this robbery and its concurrent altercation between the gods, was that of becoming the guide for souls to and from Hades.⁶

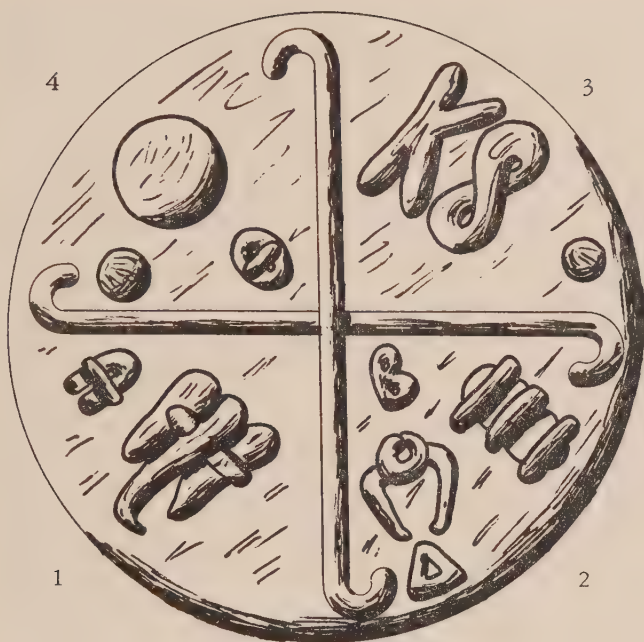
In the final section is to be found the letter *Theta* and a circular symbol,

³ G. F. Abbott, *Macedonian Folklore*, (Cambridge, 1903), pp. 73-76.

⁴ Charles Seltman, *The Twelve Olympians*, (London, 1952), p. 65.

⁵ C. Kerenyi, *The Gods of the Greeks*, (London, New York, 1951), pp. 163-164.

⁶ *Ibid.*, p. 170; W. K. C. Guthrie, *The Greeks and Their Gods*, (London, 1950), p. 89; Saltman, *op. cit.*, p. 64; J. C. Lawson, *Modern Greek Folklore and Ancient Greek Religion*, (Cambridge, 1910), p. 544.



DRAWING OF THE BREAD

This one is 15 inches in diameter and weighs 10-12 pounds.

I call the mark "hooked cross" but it may be the letter Chi (X) the beginning letter of Christopsoma, or it may be a cross. It appears on all Christmas breads as do the nuts, but no one can tell me the meaning of either.

for which my informant, Mr. Heracles Gerothanasis, an amiable old man who is chairman of the local Church Committee and one of the leading citizens of the village of Drymos, could give no explanation beyond, "it is always done." I suggest that the letter stands for the Virgin, whose Greek name is *Theotokos*, and several of my Greek informants are in agreement with this theory. The circular symbol possibly represents the threshing-floor or the millstone used in grinding the flour.

Besides these symbols two walnuts in their shells have been placed in the bread, in sections 3 and 4 beside the Cross, "for decoration."

This same custom is to be found in the villages around Kastoria in Western Macedonia, where the following story is told of the animals present in the stable at Bethlehem: When Jesus was born and placed in his cradle, the donkeys that were in the stable carried straw and placed it on the cradle of the newborn so that He might lie on something soft. Jesus blessed the donkey and foretold that it would always prove useful and patient with poor people. This has been true because the donkey is the best servant the poor man has and is his chief companion. Soon after the donkey brought the straw to the cradle, the mule appeared on the scene of Christ's birth and immediately ate all the straw, whereupon Christ condemned the mule to remain sterile forever.

In Memoriam:

Lydia Elizabeth (Sanderson) Capen, 1872 - 1955.

It is with deep regret that we report the death of Lydia Capen on Wednesday, February 2, 1955, after a short illness. For fifty-one years she was devoted to missionary work, and particularly to the Kennedy School of Missions organized by her late husband, Edward Warren Capen, in 1911. Alumni and friends throughout the world will be thankful to have known her and to have come under the influence of her radiant life. They will miss her letters which were a source of inspiration, cheer and encouragement to all who received them. Her hospitality and loving spirit will never be forgotten.

She was born in Cleveland, O., August 5, 1872, the daughter of Frederick Milton Sanderson and Harriet Pierce White. She graduated from Mount Holyoke College in 1895 and from Hartford Theological Seminary in 1898. She was distinguished by high scholarship, being an honor student of Professors MacDonald and Jacobus in Bible and of Prof. Merriman in homiletics. In 1898 she won the Turretin prize in Ecclesiastical Latin awarded to "that student in the Senior Class who shall exhibit most proficiency in reading the Latin works of the Reformers, and shall likewise manifest a satisfactory acquaintance with the doctrinal problems involved in the passages assigned for study."

From 1898 to 1900 she assisted Mary E. Woolley in the department of Biblical History, Literature and Interpretation at Wellesley, also teaching Hebrew. She became Professor of Biblical History and Acting Professor of Greek at Wells College at Aurora, N.Y. in 1900 serving in that post until 1904.

On October 6, 1904 in Cleveland she married her classmate at the Seminary, Edward Warren Capen, son of Samuel Billings Capen, president of the American Board of Commissioners for Foreign Missions. They went to the annual meeting of the American Board at Grinnell, Iowa, on their wedding trip, and made their home from 1904 to 1907 in Jamaica Plain, Mass., while Dr. Capen compiled a Centennial History of the American Board. As a further study in missions, the American Board sent Dr. and Mrs. Capen upon a world-wide tour to collect data throughout Asia and Africa (1907-1909). Mrs. Capen kept an extensive diary. On their return, they lived in Jamaica Plain until 1911.

Dr. Capen was called to Hartford as Organizing Secretary of the Kennedy School of Missions in May, 1911. The Capens affiliated with the First Church of Hartford (Center Church) in October 1912. From that time to her death Mrs. Capen was an active member, being Chairman, Vice-President and committee member of the Center Church Women's Club, Community Welfare Department, Tercentenary Committee and also Historian of the church. She was a member of the Spruce Street Settlement Committee from its founding in 1913 until 1940, and of the Religious Work committee of the Y.W.C.A. She was President of the Hartford Branch of the Women's Board of Missions (Boston) from 1915 to 1928, and member of the Hartford Interdenominational Committee of Women from 1912 to 1940. She was President of the Mount Holyoke Alumnae Association from 1914 to 1917, and President of the Class of 1895 since 1910. In 1945 she wrote a fifty-year record of the class and a memorial booklet of members who had died. She was made an Honorary Member of the American Board in July 1938 having been a corporate member for some years. She was active in the Woman's Board of the Hartford Seminary Foundation from October, 1915, was Chairman of its Scholarship Committee from 1920 to 1944, and published the Jubilee History of the board in 1939. The Capens lived in their house at 80 Sherman St. from 1936 until the death of Dr. Capen in 1947; Mrs. Capen then lived in Gage Hall.

She leaves two brothers and two sisters: Edward F. Sanderson (HTS, 1899), of Nantucket, Mass., Julius C. Sanderson, Gertrude A. Sanderson and Lucia H. Sanderson of Cleveland Heights, Ohio. Funeral services were held on February 4th with burial at Forest Hills, Mass.

ELIZABETH DEW. ROOT, ARCHIVIST
February 3, 1955.

In Memoriam:

Samuel Simpson, 1868-1955.

Dr. Samuel Simpson, clergyman, professor and artist, died Saturday, January 15, 1955 at his home in Tolland, Conn.

He was born November 24, 1868 in Centreville, Michigan, the son of Thomas and Sarah (Gibson) Simpson. He received his Bachelor and Master's degrees at Olivet College in 1891, his Bachelor of Divinity from Oberlin Seminary in 1894, and his Doctorate from The Hartford Theological Seminary in 1902. The title of his dissertation was *Ulrich Zwingli: Swiss Patriot and Reformer*. He was ordained to the Congregational ministry at Garner, Iowa on October 6, 1894 serving as pastor there until 1896. He also served pastorates at Elk River, Minnesota (1896-98) and Chardon, Ohio (1898-1900). He served as Associate Professor of Church History at Hartford from 1903 to 1909. He married Edith Bishop Sumner in Hartford, November 17, 1898 and had one son, William Sumner, born in 1900.

In recent years his paintings featured in several exhibitions. He was a member of the Connecticut Academy of Fine Arts, the Author's Club, London, the Tolland Federated Church, and a director of the Tolland Library and Savings Bank of Tolland. For many years he was secretary and treasurer of the Tolland Aqueduct Co., and represented the town for one term in the General Assembly. He served as chairman of the local branch of the Red Cross for more than twenty-five years.

Dr. Simpson was in a sense "born out of his time." When he taught in the Hartford Theological Seminary he entertained the hope that a chair of American Church History would be founded. In our day such an idea would have met with favor; but in his, faculties were not yet convinced that American Church History was a proper discipline for the theological curriculum.

He leaves his wife, a son, two brothers, two sisters, a grandson and a granddaughter. Funeral services were held at his home on Tuesday, January 18, 1955.

ELIZABETH DEW. ROOT, ARCHIVIST
February 3, 1955.

